Volume XII OCTOBER, 1899 No. 10

Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

SUFFER THE LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT, FOR OF SUCH IS THE KINGDOM OF GOD.—MARK 10 : 14

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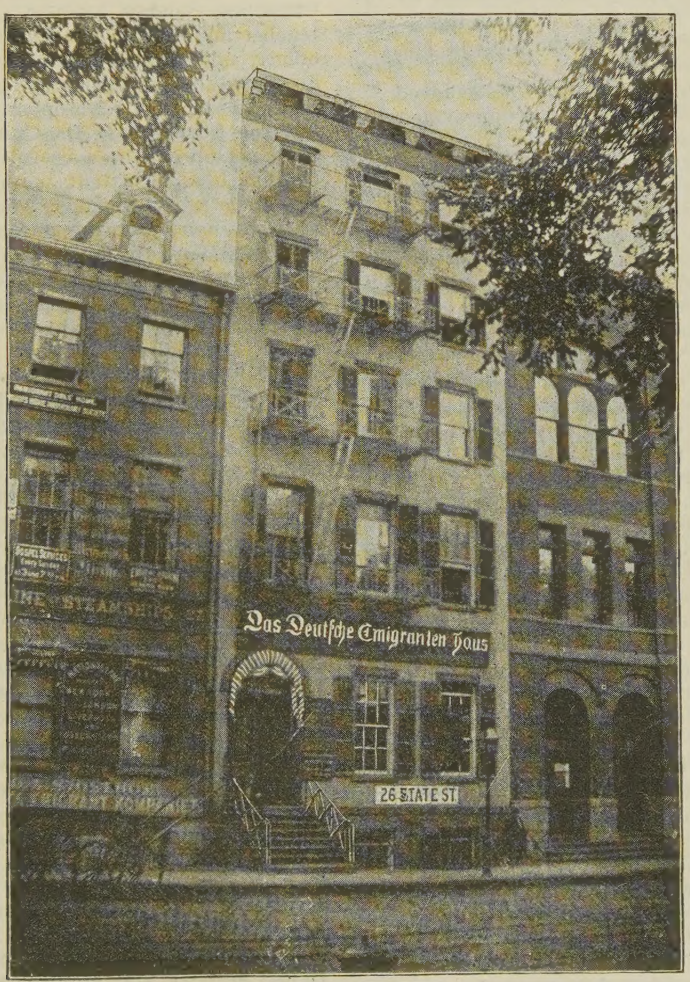
Of the Church—By the Church—For the Church

Luther League Review

The German Lutheran Emigrants' House



THE GERMAN LUTHERAN EMIGRANTS' HOUSE

WHAT a blessing it is to the immigrant, coming into a strange country where a (to him) strange tongue is spoken, friendless and perhaps with but little or no means, to be greeted by a kind Christian missionary and welcomed to a Christian home

where he will be cared for and advised as to the best course to pursue to earn a livelihood in this country. Such is the work done by the German Lutheran Emigrants' House for the past 26 years, and the thousands of appreciative letters which have been received by this institution are an indication of how well it has fulfilled the duties for which it was incorporated.

The Emigrants' House is now located at No. 26 State street, New York City, and shown in the accompanying engraving. It was condemned not long since by the United States Government to make room for a new Custom House, which will occupy the entire block in which the Emigrants' House is located. The property was purchased by the Government from the Lutheran Emigrants' House Association for the sum of $98,720. Possession will be taken on April 1, 1900, when the home will have to be removed.

The Executive Board have provided for this by leasing a house at No. 12 State street for five years. This will only be temporary, as No. 4 State street has been purchased for $80,000, but as this building is now occupied by a tenant who still holds a five years' lease the association will have to be content to occupy the temporary quarters for the time.

The Emigrants' House was for 25 years under the care of the venerable missionary pastor, Rev. William Berkemeier, who died about a year ago. His place is now occupied by his son, the Rev. Herman J. Berkemeier.

Thousands of immigrants bound for distant parts of the country have availed themselves of the many privileges which the house affords, for not only are they provided with a temporary home, but they are also given instruction and advice as to the journey they are about to undertake, care is taken to place them on the proper train, addresses of pastors are given them to whom they may go when they have reached their destination, and every precaution is taken so that no harm may come to them. Besides this morning and evening services are daily conducted by the missionary in the chapel connected with the building. The house does not confine itself to those of the Lutheran faith, but those of other denominations are also accorded the privileges of its hospitality. This is true Christian charity.

In order that those emigrants, who desire to go to the house upon their arrival in New York may not be led astray, cards are freely distributed, both here and in Europe, and emigrants are advised to wear the same on either their hats or coats, that they may be the more easily distinguished among the thousands that weekly arrive in this port.

The present officers of the association are Charles D. Boschen, pres.; Rev. Geo. C. F. Haas, vice-pres.; Wm. Hauff, sec., and Frederick Krake, treas.

No one will deny that the institution has faithfully performed its duties in the past. Let us ask God's blessing on both the home and the missionary, so that to the glory of the Lutheran Church, in the future it may be of the same material aid and benefit to the thousands of poor immigrants who annually flock to our shores.

Above Zero

There are so many ways in which each member can help his church and pastor; to catalogue them is impossible. Every Christian—Sunday school scholar and teacher and officer, the Church member and officer, and the occasional worshipper—can do something to help. By being ready to make the most of each opportunity of working for Christ and His Church, the humblest person can be a useful Christian. The Church has no patent method of making any one a useful member. The work is often right at hand. During a terrible battle in the Civil War, a colonel reported to General Phil. Kearny, who was seated on horseback in the thick of smoke and bullets. "Where shall I lead my regiment, sir?" asked the officer, saluting. "Go in anywhere, colonel!" replied General Kearny, instantly. "There's splendid fighting all along the line!" Before nightfall the battle was won. So there is only one way of doing hard work, that is to do it. It is possible, however, to do this earnestly and honestly, having as a reward a useful and well spent life.

By regular attendance upon the stated worship, in contributing to the support of the Gospel as God has prospered you, in sustaining the pastor, who always has the best interests of the Church at heart, in his effort to promote its welfare, and in inducing others to attend and give toward its benevolent work. You may be of great service both in and to the Church where God has appointed your lot. In any of the various and numerous ways in which you can make yourself helpful by increasing the prosperity of your church and the usefulness of your pastor you are rendering Christian service. In the clear conception of your relation and obligation to Christ there is a way of rendering helpful Christian service. Continued activity and abiding fruitage is the appointment of discipleship.—Luther M. Kuhns.

Read our premium offer on page 3. This will be withdrawn after January 15, 1900.

Church Entertainments*

By Rev. M. J Bieber

THE Luther League is the youngest child of the Lutheran Church. She is *of* the church and *by* the church. Her sphere of duty lies *in* the church, and all her energies must be exerted *for* the church. The mother is responsible for the actions of her daughter, and the daughter owes obedience, service, love and honor to her mother. The attitude of the Church toward entertainments must, therefore, be the attitude of the League. If the Church thinks correctly on this question, the League will. I will, therefore, speak to the mother in the presence of her daughter and discuss "Church Entertainments."

The words in this subject seem incongruous. They do not fit together. The noun seems out of place. They are both good words, but they do not bear coupling.

The terms church music, church zeal and church service have an appropriate ring about them, but the designation church fairs, church suppers, church sociables, perhaps all implied in the term *church entertainments*, jar on the educated Christian ear as a false note does on the sensitive ear of the musician.

Entertainment may mean the accommodation of guests with food and lodging in an inn; also a source or means of amusement, or a public performance.

Now, the Church is no inn. It is not her mission directly to furnish food and lodging to guests. It is true she is laboring in some places under that modern misapprehension and misnomer, the "Institutional Church," which is a restaurant, shop, general dispensary and church combined; but it is merely a fungus growth which will die with the dawn and the revival of true church reverence.

But no matter how inharmonious the union of these two words may appear; how discordant it may sound; how much it may be deplored, nevertheless, church entertainments are no longer a theory, but they are a condition—a reality, which must be confronted, considered and treated.

Church entertainments are an *epidemic* which seems to affect and afflict many even apparently healthy congregations. I will in brief attempt to describe the disease, note its effects on the body congregation, and prescribe, if possible, a remedy.

1. *Church entertainments are unscriptural.* The Church is a body of true believers with Christ as the Head. Her object is to save souls. This is accomplished only through the preaching and the teaching of the Word and the proper administration of the sacraments. The living Church must grow. She must extend her borders. She daily prays "Thy kingdom come," and she assists the coming and the extension through her earthly means as offerings. The question arises, How shall these means be secured?

The Jewish Church was sustained by the tithes of her members. The building of the temple and the support of her worship were the result of such offerings. Under the new dispensation, "Old things have passed away." The offerings are no longer limited to one-tenth. The command now is, "Freely ye have received, freely give." The Christian is expected to give, not because he must, but from an overflowing thankful heart. The divine law enjoins system in giving. St. Paul says to the Corinthians, "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him."

Both rich and poor are to cast into the treasury not only of their abundance, but even of their want. *Only a direct offering is scriptural.* The true Christian gives without ceremony, without the flourish of trumpets, without tickling the palate or the ear, or feasting the eye.

Church entertainments are so called because they are held for the benefit of the Church, and frequently, though not always, in the church. But the name is surely a misnomer, for they are usually patronized not for the sake of the Church, but for their own sake or for the benefit of the patronizer. The man who pays to attend church entertainments does not truly *give.* He pays for what he gets. He usually comes because he wants to be entertained or amused, or because he likes to eat. He buys tickets to advertise his business, or because he does not like to offend his friends or patrons, or because he cannot say "No." At church entertainments, *entertainment,* not church, is the attraction; church is *secondary;* the thankful heart, the free-will offering, the glory of God—who thinks of these? Have we heard of persons converted at church entertainments? After attending a performance or a feast in the house of God, can any one say, "I have been with Jesus?"

The plea is, "It is the only way to induce persons to give." If direct giving to the Lord's cause is such a bitter medicine that it must be mixed with ice cream and oysters and concerts and lectures to induce men to take it, then there is something radically

* Paper read before the State Luther League Convention, in session at Cobleskill, N. Y., May 15-17, 1899

wrong with the medicine and with the patient. It is then a drug that deadens the sensibilities, only to leave the victim after a time in a worse condition.

2. *Church entertainments in church breed irreverence for the house of God.* The church is God's temple. It contains His presence. It is consecrated to His worship. His people assemble to hear His Word, to sing His praises and to receive His blessings. The altar should contain nothing, at any time, but man's first and best gifts—the sacrifice of a cheerful, thankful heart. On the lectern should rest only God's precious Word. The pulpit is the sacred desk where only "Good tidings of great joy should be proclaimed to all people." The chancel is the holy place for the officiating minister. Pews are in place and in harmony in no other edifice than in God's temple. The sanctuary is associated with the sweet communion of saints, seeking and finding the Saviour, the assumption and the confirmation of Baptismal vows, and the determination to live for the Master. There do Christians confess their sins, receive the words of absolution, and are strengthened by the communion of Christ's body and blood. There, man bows the head, bends the knee and raises his eyes to his Father. And should the holy chancel be turned into a lecture platform, the lectern and pulpit pushed aside to give place to an orchestra, a phonograph, or a curtain? Should this consecrated place be polluted by the humors and jests and jokes of the public lecturer? Should the pews for the time being be labled and changed into opera chairs and resound with applause and laughter and perhaps with hisses? Shall the doorkeeper of the temple of Jehovah be transformed into a ticket agent or a money changer, and persons be charged admission to receive that which is not bread? Should not God's house at all times be free to all, as the Gospel is free? A woful inconsistency is there in church entertainments!

Or, shall the Sunday-school room, which is as much a part of the church as the nursery is a part of the home, become for a season an ice cream or strawberry parlor, or a restaurant, or a fair? Do we thus teach our children—the future church—reverence for God's house? by transforming it into a house of merchandise? Is it not sowing to the wind and to the flesh, and is not the Church in danger of reaping the whirlwind and corruption? Are we so slow of heart and do we so soon forget Christ's dealing with the money changers in the temple that we lay ourselves open to a like expulsion?

Communions that are satisfied to call themselves merely societies or associations, and their congregation audiences; who only follow certain portions of God's Word and ignore the rest, may not see inconsistencies in the institutional church and (hence) in church entertainments, but the Church that stands equally on the Word of God cannot stoop to questionable means of raising or increasing her funds, and remain blameless. For "In him that knoweth to do good and doeth it not, to him is it sin."

3. *Church entertainments are unchristian.* They make the end justify the means. They show a lamentable lack of faith. They substitute an arm of flesh for the arm of God. They are the Hagars in the modern household of faith, mistakenly substituted to assist God in fulfilling His promise.

4. Church entertainments are no benefit but a detriment to the Church. They bring not the blessing of God, hence are barren of true results. The burdens incidental to any such church project are almost invariably borne by the few, who are always faithful and who are likewise systematic givers. They would surely rather expend their energies in nobler lines, for they have learned to their sorrow that church entertainments are almost invariably fruitful of petty jealousies, factions and disputes. Many a church quarrel can be traced to a church entertainment. Give the pulpit and the pews and the Sunday-school room, occasionally, over to the world, and it is not Satan's fault if the congregation does not follow.

5. *Church entertainments are parasitic.* There are lecturers and organizations that exist almost wholly on the financial life blood of deluded congregations. They live comfortably on church offerings. They play or sing or amuse for half the proceeds or for a stipulated sum. The Church usually manages to pay expenses; and even if she realizes a trifle as her portion, where is the larger half? Out of the members' pockets—out of the community. The Church has gained little, and she has *lost*—lost a great deal of her power and honor. Our spiritual mother has been trampled into the dust and robbed of her means.

6. *Church entertainments are unfair to the business world.*

They compel the Church for a time to abandon her spiritual sphere and to enter into competition with mercantile enterprises, restaurants and ice cream saloons. And the Church advertises and plies this trade to the disadvantage of legitimate competitive business, for she usually pays no taxes, and often has her goods donated; if she holds

(*Continued on page 22.*)

A Leaguer's Trip to the Holy Land

By E. K. Snell

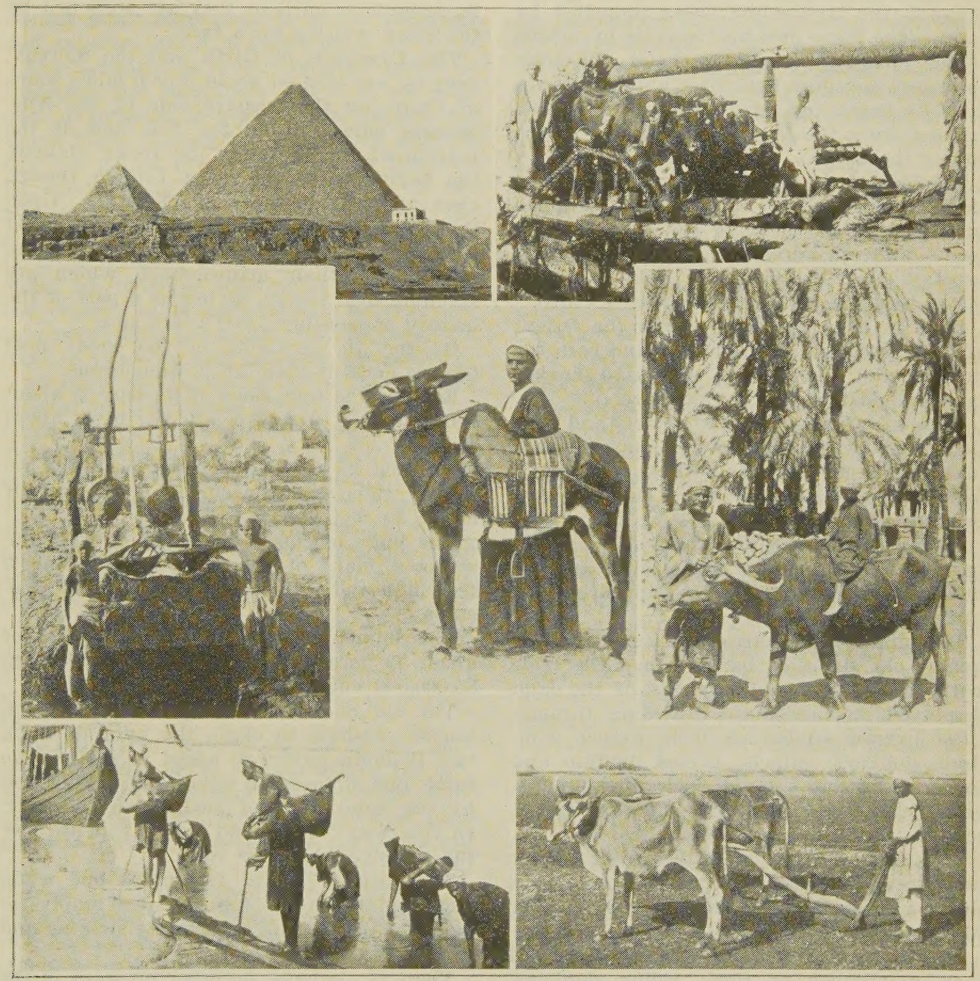
A VISIT TO EGYPT

Leaving Naples we sailed southward through the Strait of Messina between Italy and the Island of Sicily, passing in sight of the Island of Crete, which was but a few years ago the center of the Turkish and Grecian disturbances. On its southern coast is also the harbor called Fair Havens, into which St. Paul desired to have the centurion sail and anchor his ship for winter quarters while on that memorable journey to Rome.

Two days and three nights more bring us safely to Alexandria, the northern gateway to the land of the "Pharaohs."

Here we were met by Mr. Herbert E. Clark, an American, who resides in Jerusalem, and who escorted us through Egypt and Palestine.

A day in Alexandria afforded us an opportunity to drive through the principal streets, and visit some of the places of interest.



Great Pyramid Cheops
Natives working the Shaduf, raising water
Water Carriers filling skin bottles

The faithful Donkey waiting for a fare

Oxen Treading the Mill, raising water
Persian Buffalo Cow
Plowing with old wooden Plow

Pompey's Pillar is one of the old landmarks still standing among heaps of ruins and debris, a solid monolith of 68 feet high with a Corinthian capital, a total hight of 88 feet, 9 feet in diameter, all of red granite from Assuan, Upper Egypt.

Leaving Alexandria we traveled along one of the branches of the Nile through the rich

fertile lowlands of the Delta, where vegetation is luxuriant, due to the irrigating canals by which these lowlands are literally intersected, supplying water from the Nile, and making the soil so prolific that it readily produces three and four crops a year.

Wheat is raised successfully, as well as cotton and much else.

Thousands of rudely constructed water wheels called "Sakkiahs" are creaking through the land while being propelled by oxen. The more primitive way is by means of the "*Shaduf*," worked by hand. In many instances you may find three and sometimes four of these awkward water lifts in succession from the level of the water to the top of the banks.

One frequently sees the native farmer clad in his long robe with white turban wrapped around his head plowing the soil with ancient and primitive wooden plow—that crooked stick—drawn by a yoke of oxen. After traveling 120 miles we reach Cairo.

Here in this large city where the Orient and the Occident meet one can find both the ancient and the modern Egyptian modes, manners, customs and architecture.

Some of the finest, widest streets and public squares, with their new and stately buildings and business places with modern equipments—electric street railways, electric street lighting, &c.

To reverse the scene we pass on to an old part or native quarter of the city, and we find the surroundings as they appeared centuries ago.

The streets very narrow, long and crooked, quaint old shops or bazaars on either side with their wares and products of the land displayed on the sides. Crowding through these narrow streets are men, women, children, donkeys, camels, horses, buffalo and oxen, all jostling through each other promiscuously, as there are no sidewalks for pedestrians.

Now and then you meet the water carrier and street sprinkler with the skin of a goat filled with water, and having it slung over his shoulder and back.

Now a funeral procession comes along, all men—a number of them riding donkeys, others on foot—perchance one of them having the corpse wrapped in a winding sheet on the back of a donkey.

The many mosques in Cairo are great attractions, the most prominent of which is the Alabaster Mosque built on the citadel or the site of the ancient city fortifications.

The lofty and graceful minarets, which are so conspicuous from a distance, owing to their elevation from one of the landmarks of Cairo.

A visit to the tombs of the Caliphs and Mamalukes takes you through a very old quarter of the city, and en route you pass curious sights and incidents.

The docile donkey plays an important part in this Egyptian drama. He is surefooted, faithful and gentle, and carries many a tourist over some of the roughest paths as well as the burning sands of the desert.

Around the principal hotels and along public squares or gardens they are stationed by the dozen waiting for a fare.

The Pyramids of Gizeh and the Sphynx, near by, are located about 5 or 6 miles south of Cairo, on the western side of the Nile. Several miles beyond the Nile and at the margin of the lowlands the rocky plateau, the beginning of the great Libyan Desert, rises abruptly to quite an elevation. Upon this natural rocky foundation the then great despot rulers of Egypt built their monuments over their mausoleums, which are standing firm to-day, giving us a part of the history of possibly 5,000 years ago.

Of the 70 pyramids in the great field Cheops exceeds them all in dimensions.

Each of the four sides at its base is about 750 feet long. Its perpendicular hight about 450 feet.

At least 25 feet of its apex has been removed, thus having a surface at the top of about 30 feet square.

The huge blocks, with which it was constructed, many of which are 30 feet long, 3 feet high and 5 to 6 feet wide, are of limestone.

This immense stone pile covers an area of about 13 acres, and is estimated to contain 85,000,000 cubic feet.

The old Sheikh in charge furnishes each tourist wishing to climb the pyramid with two Bedouin guides to assist in scaling the same, one of these on either side taking you by the hand, a third pushing in the rear. In this way "Push and Pull" you up over the massive stones or steps.

The task is rather fatiguing, but when once you reach the top you feel amply repaid, for the outlook is certainly striking and impressive.

There is, perhaps, no other prospect in the world in which life and death, fertility and desolation, are seen in such close proximity and in such marked contrast.

To the one side as far as the eye can reach lies the Libyan Desert, with the glaring, burning sand, and barren rocky cliffs, dotted here and there with lonely pyramids. At your feet that huge lion-like monster, the Sphinx, all showing death and desolation, while on the other side that fertile valley of the Nile, stretched out before you like a

green carpet decked with variegated colors of vegetation. The winding course of the river and the many intersecting canals, producing as it were so many silver threads among the green, thus showing all life and animation.

The Sphinx, that colossal combination image of human head and lion body, was hewn out of the natural desert rock or plateau.

The shifting and drifting sands of the desert are continually covering the lower part of this giant figure, and it is with difficulty and expense that it is kept clear.

The museum at Gizeh contains many interesting and important relics of the long ago. Hundreds of preserved mummies are found here. Among the most noted and the best and fullest preserved is that of Rameses II., credited to be that of Pharaoh of the nineteenth dynasty, and often called the Pharaoh of the oppression of the children of Israel in bondage while sojourning in Egypt. What an indelible impression it leaves on the visitor's mind after looking on that russet-colored face, prominent Roman nose with some of the very hair covering the skull.

An excursion to Sakkarrah is indeed very interesting. Among the principal points of interest there is the *Serapium*—Apis Tombs, or Tombs of the Sacred Bulls. (Apis, the sacred bull of the god Ptah, which was worshipped in those days in a special temple at Memphis, was after death embalmed like a human being and interred with great pomp and ceremony in the Necropolis of Memphis.)

This is one of Mariette's great discoveries in the Egyptian field. Mariette, the famous French Egyptologist, first rose into notice by his discovery of the Apis Tombs on November 12, 1851.

This massive tomb is cut out of the solid limestone rock under the surface of the desert, with long passage ways several hundred feet in length, and 10 to 12 feet high and wide, with numerous side chambers and niches. Twenty-four of these chambers still contain the huge sarcophagi in which the Apis mummies were deposited. These monster coffins each consist of a single block of black or red-polished granite, or of limestone, and average 13 feet in length, 7 feet in width and 11 feet in hight, and no less than 65 tons in weight. All the sarcophagi when discovered by Mariette had been plundered by sacrilegious robbers long ago, and emptied of their contents of valuables, &c., with the exception of two, which were not discovered by the plunderers and still contained their original contents. Mariette, in uncovering these undisturbed chambers, says in his records: "Everything was in its original condition. The finger marks of the Egyptian who had inserted the last stone in the wall built to conceal the doorway were still visible on the lime mortar. There were also the marks of naked feet imprinted on the sand which lay in one corner of the tomb chamber. Everything was in its original condition in this tomb where the embalmed remains of the bull had lain undisturbed for 37 centuries."

600 MILES UP THE NILE

Four of our party concluded to continue the journey by Egyptian railway from Cairo to Luxor-Karnah and Thebes, about 500 miles further up the Nile. Through the kindness of several American missionaries stationed at Cairo we received valuable information and encouragement to undertake the same, including letters of introduction to one of their native missionaries stationed at Luxor, who received us very kindly. We spent a Sunday in this place, and it was our privilege to attend divine services in our friend's humble church, both morning and sunset worship. The church was built of Egyptian brick, rudely constructed in a very plain and simple manner, plastered on the inside with Nile mud.

Women in Egypt are generally kept in the background, and, if in public, are heavily veiled, although in these missions they are a little more advanced.

Through the center of this church, to within a few feet of the pulpit, is constructed a board partition about 6 feet high. Women all enter on one side of the church, and the men on the other.

Two of our party were clergymen, and by request of the missionary one preached the sermon in the morning and the other in the evening. These natives all speak the Arabic language. It was, therefore, necessary that the missionary should translate to his people, sentence by sentence, as it was uttered, from the English to their own tongue. By request of an old deacon from the parish across the river at Thebes we were invited to dine with him the next day, which we did by means of ferry and donkeys. The deacon's house was perched on a considerable elevation on the cliffs of the desert. We climbed an outside stairway to the second story of the building. Here we were made comfortable in an upper room with large couches, upon which to recline while partaking of our sumptuous dinner, which was promptly served by the male members of the Sheikh's family (sons and sons-in-law), not a woman in sight (it is not the custom for women to appear in male company). The old deacon alone joined with his guests to partake of the feast. A small, round table was brought into the room around which we all gathered.

Upon it was placed a metal tray, a bowl of soup was then brought, and all hands were invited to eat out of the same dish. At least 10 or 12 courses were served. The *menu* consisted of roast turkey filled with rice, lintils, raisins, almonds, &c., roast quail, roast pigeon, vegetables in variety, nuts and fruits of various kinds, all of which were the products from the old deacon's own soil.

The meal was partaken in real Oriental and primitive style—that of eating our turkey and other fowl without either knife or fork. The old deacon even carved the turkey by ripping the flesh from the carcass with his thumb and fingers.

It was, indeed, a trying time for some of our party, owing to their appetites failing, caused by the general surroundings and manner in which the old Sheikh entertained his guests.

After our return to Cairo and reuniting with the entire party we traveled eastward by railroad train through the land of Goshen to Ismailiya on the Suez Canal, from thence northward on a narrow gauge railroad within close view of the great canal for about 50 miles to Port Said, the northern outlet of the canal. Here we embarked on an Austrian Lloyd steamer for Joppa, the seaport of Palestine or Holy Land.

"Home, Sweet Home"

By Lenroc

"LUTHER DAY" is not far distant. At this time much interest is evidenced on all sides in "Home Missions." It is a day set apart by the Home Mission Board of the General Synod at least for extra offerings of the children in the Sunday schools and other organizations of the young. It is *the* work of the Church, by far the most important, as from it branch all the avenues of usefulness in the upbuilding of the Kingdom of our Lord and Master. Successful Home Mission work means success in the Foreign field; it means Church extension, it means more preachers, more deaconesses, in short, it means life along all lines of Church work. And this is quite in order; as it should be. There must be a head. As a great business house in time expects its branch houses to make some return for capital invested, just so the cause of Home Missions looks to her children of the past to make returns, to do as they were done by—to remember what sacrifices are necessary even under the most favorable conditions.

Looking at the accompanying, most beautiful of pictures, the writer has thought how many homes could be made so much happier, so much more like homes than they now are, if only we regarded them as homes, as our homes. If perchance you should see a picture in one of the church papers of a handsome church building in the far West, the home of one of our missionaries, don't jump at the conclusion that such a church or congregation does not need help, and excuse yourselves on the ground that what they have is may be better than what you had. It isn't a question of what you had, or any one else had, but rather what have we, what need we, how much more can we get. As Americans we are very fond of boasting, "As goes America, so goes the world." Let us then show it, not by words, for talk is cheap, but by our acts, sacrificing to the utmost. And, if America is to continue to be the pulse of the religious world, then we need, not one day for Home Missions, but every one of the 365 days in the year; 365 days of praying and working. When this is done all other work of the Church will be well and truly cared for. Let all Luther Leagues take a hand in this work.

—The Danish Lutheran Church Synod recently held its twenty-second annual convention in Chicago. It numbers 47 ministers and 61 congregations. Its colleges and seminary, attended by 74 students, are located at Des Moines, Iowa. It also has two schools and an orphanage in Chicago.

Book Reviews

Books for notice should be addressed to the Editor of the Luther League Review, Box 876, or 131 Liberty St., N. Y. City.

Babylonians and Assyrians, Life and Customs. By Prof. A. H. Sayce, University of Oxford. New York: Charles Scribner's Sons. Cloth; pp. 266; $1.25.

The industry of the Scribners in producing worthy books is again illustrated in the announcement of a "Semitic Series," of which this volume is the first. The object is to present, in brief and compact form, a knowledge of the most important facts in the history of Hebrews, Sumerians, Babylonians, &c., in a way that will be serviceable to students in colleges and seminaries, to ministers and to intelligent lay readers. The authors selected are a guarantee of careful and reliable statement, including Professors McCurdy, Duff, Hommel, Sayce, Hilprecht and others. Professor Craig, of the University of Michigan, has editorial charge. Each volume will be complete in itself. The present one gives promise of a rich series; it is very readable to one at all interested, and leaves upon the mind a reasonably clear impression of the conditions of life among those people. The discussion of such matters as woman's position, the changes of fashion, sale guarantees, business contracts, trade guilds, and letter writing present much that is novel and an occasional amusing fact. The final chapter is on the religion of these people, but we notice that a special volume in the series by Professor Craig is to be devoted to that subject. The world is only beginning to know the truth about these Semitic people and the spreading of known information concerning them is commendable. For the Christian there is particular interest in them all.

Trost in Trübsal. Von † Frau Pastor Luise Bahr. German Literary Board, Burlington, Iowa. pp. 80. Cloth, 40 cents: heavy paper, 25 cents; prepaid.

A collection of the most comforting Scripture passages and selections from German hymns, arranged for each day of the year. Evidently they were gathered while the deceased writer was under the cloud, but firm in Scriptural faith and finely sensitive to the cheer in verses of God's Word and hymns. A precious little book for days of sorrow or suffering, written in the German heart-language.

Questions and Answers on Luther's Small Catechism. By Rev. G. H. Trabert, D.D. Pp. 135 Obtainable from the author, Minneapolis, Minn. 25 cents, prepaid; per doz., $2.25; per 100, $16.00, f.o.b.

Dr. Trabert became known to the Church as the author of "Church History for the People," and now offers this edition of Luther's Cathechism (standard text), followed by 614 questions and answers thereupon. The market is stocked with such works, and they have all received acknowledged use in the preparation of this one. However, the personal pastoral experience of 30 years enables the author to present new help for catechetical work; likewise, as he claims, the language used is simpler than that found in the great majority of editions of the Catechism.

Educational Nuggets: From Plato, Aristotle, Rousseau, Herbart, H. Spencer, W. T. Harris, N. M. Butler and C. W. Eliot. Compiled by John R. Howard. New York: Fords, Howard & Hulbert. Flexible cloth, gilt top, 40 cents.

Patriotic Nuggets: Selections from Franklin, Washington, Jefferson, Webster, Lincoln and Beecher. Gathered by John R. Howard. New York: Fords, Howard & Hulbert. Flexible cloth, gilt top. 40 cents.

Two of a *Nugget Series*, others of which are "Don't Worry Nuggets" and "Philosophic Nuggets." "Bits of ore from rich mines" is the motto for the series. They are carefully selected extracts from the writers named; the compilation has been admirably done. In the prefatory note to "Educational Nuggets," Mr. Howard calls attention to the real unity of spirit underlying all the authors, though separated by hundreds and even thousands of years. "Patriotic Nuggets" presents in some respects, being arranged chronologically, an outline view of American history; the utterances of the great men named naturally involve mention of historical events by reference and illustration. The series is handy in size, tasteful in appearance, clear in print.

The Boys of Scrooby. By Ruth Hall, author of "In the Brave Days of Old." 12mo, cloth, 315 pp. Price $1.50. Houghton, Mifflin & Co.

A tale of the earliest happenings in these now United States relating the adventures of Jack, Hugh and Stephen Chisholm, separated from parents and each other by the chances of the time (1608). Jack becomes an attendant of the Princess Elizabeth, serves in the "Thirty Years' War," and eventually reaches Fort Orange (now Albany) in the days of the Patroons. Hugh is kidnapped, wrecked in the "Sea Venture," and witnesses the Jamestown massacre. Stephen joins the Pilgrims, and the chapters devoted to him are full of strange true stories of the Plymouth Colony. The story is interesting and instructive, and while it is fiction the author has had full regard for historical fact, and has wisely kept within these bounds. An exciting tale conveying a lesson of the value of honor and duty without moralizing.

Mary Cameron — A Romance of Fisherman's Island. By Edith A. Sawyer. 12mo., cloth, 228 pp. Price, $1. Benjamin H. Sanborn & Co. Boston.

After a session with some of the so-called novels of the year this is a welcome relief.

A simple story, but well told, woven around the four inhabitants of Fisherman's Island, their relatives and friends of the Samoset Island Association. While some improbabilities are introduced still the story is fresh, clean and well written, and is heartily recommended especially to those city folks, who, like Mary, "feel stifled here sometimes; it's so—so civilized."

THE HOLY FAMILY: A Christmas Meditation. By Amory H. Bradford. With poems by Mrs. Browning, Geo. Macdonald, and Karl J. P. Spitta. Two photo-illustrations from Murillo's "Holy Family" painting. Red rule margin Cloth, decorative, 50 cents. Fords, Howard & Hulbert, New York.

These are the reflections of a Congregational minister upon Murillo's painting. There is much that is practically helpful and inspiring, especially for family life; there is also excellent artistic appreciation evident. However, Lutherans and firm Biblical Christians in general will probably recognize some uncertain theological tendencies underlying, Christ Jesus is not altogether the divine-human Saviour in this book which He is in God's Word.

Struggle and Success

SEIZING THE OPPORTUNITY

The following incident and advice to boys, which appeared in *The Torch*, applies to all, of both sexes, and seems timely for all who are in the Church, whether actively engaged in its work or not:

I know a boy who was paralyzed when he was three months of age. Since that time he has had no use of his right hand, and his whole side is affected more or less. He had great difficulty in learning to walk. When he was able to crawl he picked up a coal of fire and burnt his forefinger so badly that it is still very crooked, so that he has to write with his left hand and has to hold the pen with a crooked finger at that. When he became five years old he entered the public schools and graduated from them when he was 16. He then entered college and took a course there. Then he became principal of a graded school in his native county. After teaching a session he went to a business college and took a course in shorthand and type-writing. He then took a position in the school in which he had been a scholar as principal of its shorthand and type-writing department. He then entered upon his chosen profession, journalism, as reporter for a local weekly newspaper. From that position he was promoted to local editor. After holding this position for some months he received an offer from a daily paper in the same town to become its news editor, which position he now holds, and which the people say he has acceptably filled. At the same time he has established a "News Bureau," which telegraphs the news from his section to such papers as the New York *World*, the Philadelphia *Enquirer*, the Baltimore *Herald*, and the Washington *Star*. Aside from this he has been spending his spare moments in collating material for a history of his native county. And yet he is not yet 21 years of age. Busy as his life seems to have been, he is yet able to see many precious moments that he squandered and many opportunities that he left go unimproved. He, like all other boys, had and has yet, his foibles and his faults, but he never drank, he smoked very little and does not smoke at all now, never loafed, never kept bad company. I need not tell you his name, but I want to tell you that life has been to him what he has made it, and so it will be with you.

Wake up! Resolve that you are going to be a man. Improve your spare moments. Don't cheat yourself with the delusion that you have no time. Forge ahead. But don't try to be a man in an hour, a day, a week, a month, nor yet a year. Keep everlastingly at it and you will find that at last it is not only better to be a man than otherwise, but easier. In conclusion, show by your actions that you are determined to be a man, and then be one.—*The Torch.*

The Review Appreciated

I would not do without the REVIEW. It is a paper that should be in the hands of every Lutheran and Luther Leaguer. Whenever a chance offers me in both local and State League I work for the REVIEW. Wishing you a grand success, I am

Yours, in Christian service,
H. W. THEIS.

BEARDSTOWN, ILL.

It is a most excellent paper, and I should like to see it well supported. It will do great good wherever read.

REV. H. S. LAWRENCE.

VANWERT, OHIO.

Find inclosed 50 cents for my subscription. Enjoying the paper more every month. RALPH E. KLINE.

ALLENTOWN, PA.

— Rev. Professor Lindberg has resigned his professorship in the Augustana Seminary at Rock Island, in order to accept a call to a pastorate in Omaha, Neb. The late Swedish consul in Austin, Tex., bequeathed $7,000 to the Swedish Lutheran congregation of that city.

After January 15, 1900, it will be too late. See page 3 for particulars.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Nov. 5. 23d week after Trinity.

The Resurrection of the Body

(Mark XII. 18 27)

Themes for Papers.—1. "The Sadducees and Their Teachings."—2. "The Riddle and Its Answer."—3. "The Scriptural Doctrine of the Resurrection."—4. "Practical Lessons."

1. The writer of this paper should read Edersheim, "Life and Times of the Messiah," Book III, ch. ii, and Book V, ch. iv. The interest of the paper will lie especially in the contrast between the Sadducees and the Pharisees, as well as in the clearer comprehension of the characteristic traits of the former, as well set forth in the topic. A fuller presentation of the whole subject will prove very interesting. The book referred to can be found in almost every pastor's library.

2. The riddle of the Sadducees would have been beyond solution by any of the Rabbis of the day, and was intended and expected to silence Christ and cast ridicule on the doctrine of the resurrection. We must remember that this doctrine was not fully nor clearly taught in the Old Testament, and that the "grand fact of history, than which none is better attested—the Resurrection of Christ—had not yet taken place, and was not even clearly in view of any one." The method of the objectors— testing questions of the future life by mere human reason, enlightened only by what we know of our present relations and conditions--was exactly the same as that used by the coarse infidelity of Ingersoll and his school of the present day. The answer was complete, crushing and competent—given by the only One who knew the life at which the Sadducees were sneering. Its basal principle as well overturns all infidelity, whose chief error is that it speaks in utter ignorance of the Scriptures and of the power of God, of things which can only be understood as God and His Word are known! It is no less foolish than for a man who has never looked through a telescope to scout the teachings of astronomy.

The outlines for the remaining papers are so clearly given in the topic that no further help can be needful.

Nov. 12. 24th week after Trinity.

Beginning of the End

(Mark XIII. 1-13)

Themes for Papers.—1. "The Temple and Its Significance."—2. "The Reward of the True Seeker."—3. "Practical Lessons."

1. The use of the Temple was to be the place for the pure worship of God, the teaching, in ritual and sacrifice, of the way of salvation through the blood of Christ. This use had already been perverted, and the temple was already doomed. This seemed incredible to the disciples with their Jewish minds and prejudices, and the great stones, some "measuring 19 feet and more in length, and 4 feet in hight," seemed to them tokens of perpetual stability. But the center of the Kingdom of God was to be no longer a house made with hands, but the living Temple, Christ, who is invincible, and in whom all worship and service find acceptance, through the one great sacrifice, offered once for all.

2. He who seeks for truth will find it, not indeed, all that he may desire, but all that he needs to know. The Scriptures are singularly reticent concerning many things, especially of the future, which our curiosity would inquire into, but there lacks no word of all that is important for our right guidance in the present and for the coming age. Let us seek only to become fully acquainted with the revelation that we have and we will find sufficient employment for our best powers.

3. The Word of God is the only sure test of truth, and will secure us against false teachers.

Not all the strifes and conflicts of evil men and of a sinful world need discourage us as to the final victory.

The Father's care and the abiding presence of the Holy Spirit within us remove all ground for fear and for anxiety.

We should help in the carrying of the Gospel to the world's ends, that the coming of Christ may be hastened.

Let us watch and pray, that when He comes we may be ready and may have boldness.—I John 4:17.

Nov. 19. 25th week after Trinity.

The Door Closed

(Luke XIII. 23-30)

Themes for Papers.—1. "The Narrow Door." 2. "Who Can Enter?"—3. "The Door Closed."—4. "Whence They Shall Come."

1. How characteristic it is of the depravity of man that he should find the gate of life a narrow one, and the way of death broad and easy! But so it is, and in spite of the fact that the call and the power to obey is the gift of God, it requires the putting forth of every effort of the man's will, energized by the Holy Spirit, "to keep our spirit-

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 133, Washington, D. C.

ual foes from preventing us from taking this gift." The whole life of the Christian is a conflict with the strongest and fiercest foes. Are *you* one of those that be saved ? Are you striving ? Don't unbuckle the armor. Don't grow sleepy. Strive.

2. Not those who rely, like the Jews, on their birth and training, or on any external connection with the Church or with Christ. To have eaten of the bread which He had multiplied by miracle, or to have heard His words of truth, would only render the judgment more severe, if, after all, these men had failed to follow Him. Only those shall, at the last, enter in who have striven in the strength of Christ, and pleading no merit have trusted in Him alone.

3. The saddest fate is not that of the man who never cared and never expected salvation, but of him who going on in absolute security, wondered whether few or many would be saved, never questioning his own safety, only to find, at last, when he looks for a welcome and a reward, a closed door! The time comes in every human life when the door, for that one, is closed ! Are you sure it is open for you ?

4. Whether many or few, thank God, there will be saved ones from every corner of the earth ! God believes in Foreign Missions, whether you do or not. The nations will be represented. But what of joy or of interest will you have in the saved ones from India and Africa ? How many will be there because of what you have done ? Are you coworking with God in this matter ?

Nov. 26. 26th week after Trinity.

Praise Ye the Lord (Thanksgiving)

(Psalm CXLVI)

Themes for Papers.—1. "An Example of Thanksgiving."—2. "Whom to Thank."—3. "The Causes of Thanksgiving."—4. "The Best Ruler."

1. The invitation to praise is given by one who knows its blessedness and is determined not to abandan the habit of thanksgiving. So long as he lives he will give praise. And rightly so, for so long as he lives he has cause for recognizing the Author and Preserver of his life and the Giver of every good gift he enjoys ! Not to give thanks is to be a base ingrate, and shows a heart incapable of worth or nobility. Emphasize the duty and advantage of thanksgiving.

2. The danger against which the Psalmist warns is very real. We are apt to ascribe our prosperity to all sorts of causes other than the true source of blessing. If princes have nothing wherein we may trust, but are mere men with falling breath, why should we trust or praise our own or any other human power? Neither our rulers, nor our political policies, nor our own wisdom are the ultimate cause of our happiness, nor can accomplish aught of good without the blessing of God.

3. But God, in Himself is a cause for thanksgiving. His infinite perfections; the the fact that we know Him, and are not bowing down to stocks and stones; the privileges that His Gospel has brought with it; —these are causes not only for the praise of our lips, but for that larger praise which leads to His greater glory in the gathering of the nations unto Him. Note also what He has done for us in the detailed statements of vs. 7-9.

4. God is the best Ruler, and that He reigns forever is our best hope for National glory, and our best cause for National thanksgiving. For every evidence that His reign is acknowledged in our government let us gratefully give thanks. And for all in authority let us not forget to pray, that He may "endue them with grace to rule after His good pleasure.

Luther League Reading Courses

Adopted by the Luther League of America.

I.

Lutheran Manual ..... Remensnyder.
Schoenberg Cotta Family..... Mrs. Rundel Charles.
The Way of Salvation..... Gerberding.
Praying and Working..... Stevenson.
Lutheran Foreign Missions..... Lose.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

II.

Life of Luther..... Wackernagel.
Spener and Francke..... Mrs. Marie Richard.
Life of Melanchthon..... Stump.
Ecclesia Lutherana..... Seiss.
Lutherans in America. ..... Wolf.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

III.

Conversion of India..... George Smith.
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Martin Luther..... Jacobs.
The Deaconess Calling..... Wacker.

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When any person shall have read the books of the first course, and so informed the Literary Secretary, he shall receive, upon payment of the 20 cents fee, a Luther League Literary Certificate

When he shall have read the books of any of the other courses, he shall receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 133, Washington, D. C.

Have them all put in your S. S. Library.

Theses Concerning the Luther League

Presented at the Recent Convention of the General Council

Reported by Rev. Charles L. Fry, Literary Secretary

A.—YOUNG PEOPLE'S SOCIETIES IN GENERAL

I. Discipleship in Christ involves and demands consecrated service.

II. The character of this service varies with the age, sex, capacities and circumstances of those brought into the Church.

III. Proper organizations for special purposes within the congregation may be useful, and, if so, may be formed and favored.

IV. Everything in such organizations that might be detrimental to the true organic unity and solidarity of the congregation is to be carefully avoided.

V. These organizations cannot add any new duties which are not involved and included in Church membership, but they are simply a human arrangement to render the service of the members more efficient, by cooperation, systemization, and mutual encouragement.

VI. They must not be treated as *ecclesiolæ in ecclesia*, or as if membership in them were essential, or evinced a higher degree of spirituality, but simply as a human arrangement for increased efficiency.

VII. Their doctrinal basis and the practical methods of carrying on their operations must be identical with those of the Church.

VIII. They must be subordinate to and under the control of the congregation, or the Church Council which represents the congregation.

IX. The above principles apply to the associations known as Luther Leagues as well as to all other societies in the Church.

B.—THE LUTHER LEAGUE IN PARTICULAR

The Luther League, based upon the Augsburg Confession, professes to be such an organization "of the Church, by the Church, for the Church," as set forth in the "Model Constitution."

I. The first object, according to Art. II, Sec. 1, is: "To quicken in its members a clearer consciousness of Christian faith."

The means by which this object is to be attained are:

(a) "By encouraging them to a systematic study of God's Word, and the faithful use of the ministrations of the Church;" and "by engaging them in public religious exercises suited to their standing and estate."

(b) "By directing them in thoughtful investigation of the history, doctrines and usages of the Lutheran Church, thereby fostering a spirit of intelligent loyalty toward her and her institutions."

II. According to Sec. 2, a further object is: "To promote among them practical Christian life."

The means toward this end are:

(a) "By enlisting their active interest in the various departments of congregational work."

(b) "By securing their co-operation in carrying out the recommendations of Conference, Synod and general body."

(c) "By effecting social relations becoming those who are of the same household of faith."

III. Thus the League desires to aid in training an intelligent, devout, loyal, liberal and active membership of the Church, in the Church, for the Church.

From such a membership she hopes to get the workers and helpers for every part of the congregation's activity.

From such a membership she also hopes to furnish a sufficient and an efficient band of volunteer candidates for the Ministry of the Word and for the ministry of mercy.

With such a membership she hopes to wield an influence on public sentiment and public morals in every community where she is planted.

C.—RESOLUTION FOR ADOPTION

While the General Council has, indeed, no direct relationship with such organizations, but is related to them only through the Synods which are connected with it (see Principles of Government, Sec. 10 Constitution of G. C., Art. I, Sec. 1, and Art. I, Sec. 4, paragraph 3), yet it is befitting that this body express its approval of the general scope of the Luther League, and its pleasure in witnessing the renewed interest it has aroused, especially among our young people, in the work and welfare of the Church, and in the study of its literature, as recommended in its Reading Courses.

Note.—An overwhelming deluge of exceptional business demanded the attention of the General Council at this session, hence though the Luther League theses were at the outstart assigned an early and prominent place in the programme, the whole subject had to be deferred and deferred, like the theses on other important matters, until the very last day. On account of lack of time it was impossible to then give them adequate discussion at this convention, but they were unanimously received to be entered upon the minutes, and referred to the various synods for consideration. Final action on the theses will be taken by the General Council at its next session.

For Special Terms on Way of Salvation for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Luther League Review

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Edited by E. F. Eilert,
WITH
W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.
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One of the best compliments which we have recently heard was that passed by a young lady about a Western pastor, who had taken charge of a disorganized congregation, and by his encouragement and attention had united the members of his flock: "He does not flatter you, but he has a way of turning things right side out." A study of human nature and attention to the "right side" should characterize a good pastor, a successful Sunday-school worker, and an active Church member.

Often we are at a loss what to do, and how to do it, and thereby we often omit the performing of our mission upon this earth. The *Sunday School Times* speaks emphatically upon this subject in the following words:

"Life without a mission is life with a tremendous omission. To leave off life's mission would be like leaving off the flanges on the engine's wheels or the rudder on the ship. Direction would be lost. Mate Frank Bullen tells us, in his sea stories, that a cruel sport among the sailors is to catch a shark, and, having cut off its ventral fins, to return it to the water. It has no longer any power to direct its course, all its convulsive efforts merely send it shooting wildly to the surface. Even so do those treat our lives who would destroy the purpose, the mission, in them. Those who tell us that we can do nothing and are going nowhere are both false and cruel. The divine Voice tells us that there is a baptism to be baptized with, and that we are straitened until it is accomplished. Nothing is more deadly to a true life than the omission of its mission."

The advancement of civilization has done much to remove the prejudices, both religious and otherwise, of numerous peoples of the earth. The latest reported is that it is proposed to light with electricity the temples of India. May not the gods be so astonished as not to heed the prayers of their devotees, and may not the light thus introduced be the opening wedge for the progress of the Light of the Gospel?

"Behold how good and how pleasant it is for brethren to dwell together in unity." It is a serious hindrance to the progress of the Church that differences occur among its members, which are too often exposed to public notice. If these were avoided, and we remembered the injunction in St. Matthew 5:9, then we would have that blessing together with the one mentioned by David in Psalm 133.

The women of the Church deserve credit, and should receive the encouragement of their fellow-members in their work of extending the Master's cause and interesting others therein. Recently we had the pleasure and privilege of attending one of their Conventions, and it was assuredly an in-

spiration. The programme had been carefully arranged; the participants were prepared, and, if unable to be present, their papers were read by others; all the papers were carefully prepared and presented in a way which indicated the interest of the writer. The programme was carefully followed. There was no jarring or disagreement in business matters, and their discussions were carried on in a way that should be an example to those who meet for the consideration and discussion of subjects pertaining to the Church. It should be a matter of gratitude that some of our women are aroused to this work, and that they are so earnestly interested in its prosecution. Would that all the women of the Church could be persuaded to join thir sisters in increasing the efficiency of this movement!

Recently fault has been found with Mr. D. L. Moody because he invited, as one of his speakers at the Northfield meetings, a foreigner who has been investigating the Scriptures upon the line of higher criticism; but Mr. Moody has not responded to the attacks made upon him other than to say, "Instead of fighting error by the emphasis of truth there has been too much splitting of hairs and only too often an unchristian spirit of bitterness. This has frequently resulted in depleted churches and has opened a way of still greater errors." There are narrow men in all organizations who cannot see except along a straight line and who cannot appreciate—but find fault—with what others are doing who look both to the right hand and to the left to improve opportunities of gaining information and learning from others. And this reminds us of the wise man's words: "A soft answer turneth away wrath, but grievous words stir up anger."

About 30 years ago an enterprising man purchased a wayside inn with the intention of converting it into a temperance home and place of rest for ministers and religious people. He was told that the house could not flourish unless rum were sold. "Then," he said, "it will be closed." But that spirit in the man has led to vast improvements, until to-day his house is acknowledged to be one of the most beautiful in location and suroundings, as well as in the spirit within, and is attractive to all classes and conditions of men, notwithstanding the fact that no intoxicating drinks can be bought upon his premises, that daily prayers are held in his parlors and the Word preached in the same place on each Lord's Day. An earnest man of principle is to be admired and success is sure to attend his efforts.

Unity of interest and work, if not unity of Church and Synodical relations, should be encouraged among our people. It is right to pray, but actions speak louder than words. One recently wrote, "I would be glad to see greater unity," but words in the same letter failed to exhibit the spirit of unity with his brethren.

The future of Protestantism depends very largely on the Christian home. With no religion taught in the public school the little instruction possible in the Sunday-school will not go very far. There is a world of suggestion in those words placed at the beginning of each part of Luther's small catechism—namely, "In the plain form in which they are to be taught *by the head of the family.*" The Reformers realized the great importance of the Christian home in the spread of Christ's kingdom. Do we long to see the Church going forward with mightier strides conquering and to conquer, then let us begin by taking the time to have family worship. Let us take the time to give the children religious training at home. Teach them the catechism. Read with them the Biblical history. Reveal to them the beauties of God's Word, that they may learn to love their Bibles and make that Book their daily companion, truly "a lamp unto their feet and a light unto their path."

Is your League, dear reader, giving attention to the cause of temperance? If so, how? See Daniel 1:8-17.

Don't miss the opportunity offered on page 3. You can't get it after January 15, 1900.

Church Entertainments

(*Continued from page* 10.)

not her suppers in her own church kitchen or parlor or Sunday-school room she rents a hall for a trifle or secures it as a gift and then begs the public under the plea of charity, or under the cloak of Christianity, to buy her cream, her cakes and her wares. Some of her own members in business suffer this unjust competition in silence; but usually business members of other churches or non-Christians naturally feel it more keenly and endure it with less grace. Think you such transactions will increase the respect, the love and the gratitude of the business world toward the Church and toward Christianity at large? No! And when the Church thus turns aside from her Divine sphere, like Peter, she steps upon the tempestuous sea, but, unlike him, she does it not in response to the command of her Lord, for she walks away rather than toward Him. The Church's duty is to preach the Gospel and to win souls, not to cry wares and to antagonize men "through unfair dealings and fraudulent means." When the Church enters into competition with the world she becomes *worldly*—she cannot help it. And it is not at all strange that from eating and drinking and buying and selling she should descend to pooling and chancing and in a genteel manner ply the trade of the gypsy, the fortune teller, the auctioneer and the gambler.

Again, when church entertainments assume the form of operas and carnivals and cantatas they become dangerous to the morals of the rising generation, whether the plays are held in the church or in the theater. The stage with all its associations has a strong fascination for the young, and many a boy's and girl's love for the gay, the fantastic, the loose and the immoral can be traced to a church carnival or cantata. Does the Church realize that she is thus trying to serve God and Mammon? That she is encouraging during six days in the week what she decrys on Sunday? Shall we not "avoid all appearance of evil?" Shall we pray, "Lead us not into temptation," then ourselves lead the young or all into it? Who will assert that the contata held in my church or in some hall in which my Sunday-school or members of it were engaged has led to any spiritual good? and if it has done no good it surely has done harm. Sociability in the Church and in her organization is necessary and right; and rightly conducted church sociables are in place, and no doubt beneficial; but if they are held to make money or held to compete with or imitate the world and the theater *they are wrong.* What then is the remedy for this individious disease—this canker worm that is drawing strength and blessing and honor from God's people? *There is but one remedy.* It is to cast the accursed thing from our midst, to confess our sins, "to give God the glory due to His name, to bring an offering and to come into His courts," not with church entertainments, but with prayer, praise and thanksgiving. We must educate our people to give—systematically, continuously, cheerfully—from childhood on. Begin by all means in the Sunday-school and in the Luther League. Then can we go on, confident of God's blessing. If the Church remains pure and relies solely on God, there is no limit to her possibilities. She will possess not only the land, but the world. "She shall have the heathen for her inheritance."

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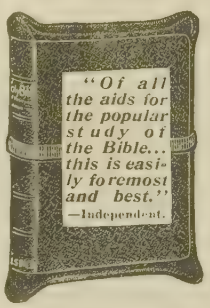

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Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— Dedicatory services of the new English Church of Our Saviour, 179th street and Audubon avenue, will be held on Sunday, October 15, at 2.45 p.m. Addresses will be delivered by Rev. C. Armand Miller and Dr. J. J. Young. Rev. J. B. Remensnyder, D.D., president of the New York and New Jersey Synod, will at the same time install the pastor, Rev. W. H. Feldmann.

— Rev. Julius Ehrhardt, pastor emeritus of St. Paul's Church, West 123d street, died on September 19 at his home in East Orange. Funeral services occurred on Saturday, September 23, at St. Paul's Church, and were conducted by Pastor John A. W. Haas.

— On September 19 to 21 the New York and New England Conference of the Missouri Synod was held in Trinity Church, Long Island City, Rev. C. Merkel, pastor. Rev. F. T. Korner of Brooklyn acted as chairman and Rev. G. Bohm as secretary.

— A new German Lutheran mission will be established at 371 Amsterdam avenue, near Seventy-eighth street, by the Evangelical Lutheran Church of St. Matthew's, at Broome and Elizabeth streets, New York City, of which J. H. Sieker is pastor. The first services at the new mission will be held on Sunday, October 15, at 3 o'clock. If a sufficient number of Lutherans in that locality express a preference for the English language an English Sunday-school will be established and services will also be conducted in the English language. The mission is in charge of the Mission Committee of St. Matthew's Church.

Brooklyn

— The new Christ English Church, at Lafayette avenue and Broadway, Rev. H. S. Knabenschuh, pastor, was formally dedicated on October 1 and continued the entire week. Rev. W. J. Miller, president of the English Conference of the New York Ministerium, preached the dedicatory sermon. Among the other speakers who participated in the service were Revs. A. H. Studebaker, D.D.; J. J. Heischmann, D.D.; F. P. Bossart of Buffalo; S. G. Weiskotten, A. Steimle, J. Fry, D.D., M. S. Waters, F. H. Bosch, J. W. Smith, J. B. Remensnyder, D.D., J. J. Young, D.D., F. H. Knubel and E. E. Neudedewitz, the Hon. Charles A. Schieren, George P. Moller and others. The new church is built of Indiana limestone. In the basement are the Sunday-school, library, kitchen, robing and council rooms. There is a magnificent organ and small beautiful memorial windows, while the various chancel rails, chalice and lectern are memorials. C. H. Ducker has given a beautiful life-size figure of an angel as a memorial font, which is being carved in Italy. The church was built under the plan of the Lutheran Church extension work, ex-Mayor Schieren having agreed to give $300 a year to each new English Lutheran enterprise started. The entire cost of the edifice was $40,000.

— Rev. William Eugene Main, late pastor of St. Matthew's Lutheran Church, Brooklyn, N. Y., died in Hagerstown, Md., at the home of his father, John D. Main, Saturday morning, September 2, 1899. He reached his home August 2, having spent a fortnight at Mt. Gretna Chautauqua. He became ill there, and went from Mt. Gretna to the home of his brother, Rev. J. Harry Main of Philadelphia. He was urged by a local physician to go to his parents in Hagerstown, Md. His condition grew worse rapidly, and it soon became apparent that typhoid fever was rapidly wasting his flesh, and that the vital energy of his never too robust body was to make a desperate fight with the destructive fever. Every effort was put forth by his parents, physicians and trained nurse to save his life. His family and fiancée stood devoted and eager beside his wasting form. After a heroic struggle, when he recognized that he was to give up this life and enter into the fuller life of the beyond, he accepted the situation joyfully, and his last days were filled with words of tender farewell and hymns of triumphant faith. He bequeathed his $1,000 life insurance to the Maryland Synod of the Lutheran Church.

— At St. Matthew's Lutheran Church, Sixth avenue and Second street, Brooklyn, will occur the installation of their pastor, the Rev. Dr. Albert H. Studebaker, on Thursday evening, October 19, at 8 o'clock. The installation will be conducted by the Rev. Dr. J. B. Remensnyder, president of the Synod of New York and New Jersey. The charge to the pastor is to be delivered by the Rev. Dr. John J. Young, and that to the congregation by the Rev. J. Fred. W. Kitzmeyer.

Philadelphia

— The recent gift of $1,000 by a Philadelphian endows the thirty-fourth scholarship in Muhlenberg College, Allentown, Pa. It now has $34,000 permanently invested, which is used to furnish free tuition to 34 students.

— The exercises of Seminary Day of the Lutheran Theological Seminary, Mt. Airy, were held on the grounds on Thursday, September 21, beginning at 10.45 a.m. Addresses were made, morning and afternoon, by Revs. G. C. F. Haas, president of the New York Ministerium; S. A. Repass, D.D.; J. H. Waidelich and others, and a review made of the progress of the institution since its location at Mt. Airy, ten years ago.

Albany

— On Sunday, August 27, Rev. Schmidtkonz, the president of the Albany Conference, installed the Rev. J. G. Braren as pastor of Trinity congregation. Rev. W. Lambert, pastor of Bethlehem congregation, conducted the service and preached the sermon.

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Buffalo

— On July 2 a good number of Buffalo and Towanda Lutherans assembled on the West Side at 95 Amherst street, to open the new English mission school. Rev. S. R. Ruesskamp preached the sermon. The Buffalo Mission Society (Missouri Synod) has most liberally supported this work.

— It is reported that Rev. F. P. Bossart has resigned his pastorate, having received a call to Lima, Ohio.

Jersey City

— A new Lutheran congregation, with a membership of over 50, was organized on Sunday, September 3, at Arcanum Hall, Clinton and Jackson avenues. It was formed through the efforts of the Rev. E. W. Fulper, who will be the pastor. He established a Sunday-school there two months ago, and it increased so rapidly in membership that it was decided to form a congregation. The services were in charge of Rev. John Heindel, pastor of the Church of the Redeemer, Jersey City, and addresses were made by the Rev. H. E. Clare of Brooklyn, the Rev. Eugene E. Neudewitz, pastor of the Church of the Holy Trinity, Jersey City, and the Rev. F. H. Knubel, pastor of the Church of the Atonement, New York.

— The tenth anniversary of its organization was celebrated by Ebenezer Swedish Church, this city, on October 1.

Pittsburg

— The first convention of the Lutheran Liturgical Association for the year 1899-1900 was held in the First Church, Pittsburg, the Rev. D. H. Geissinger, D.D., pastor, on Monday, October 9. Papers were read upon "The Significance of the Altar," by the Rev. W. E. Schramm; "Liturgical Training in the Sunday-school," by the Rev. J. H. Orr, and "The Standard Manuscript of the Common Service and Variata Editions," by the Rev. Luther D. Reed.

St. Paul

— Concordia College, which was damaged by fire last March, has been reconstructed and was rededicated on September 10 with appropriate services.

Cleveland

— It is reported that Rev. Dr. Charles S. Kohler has accepted the call to the English Lutheran congregation (General Council) of this city.

— Rev. Paul Koller, pastor of the Christian Endeavor Mission Church (General Synod), has resigned.

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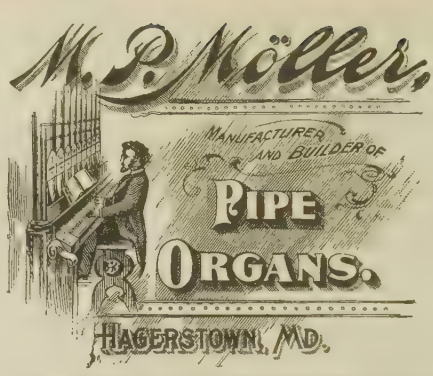

PENNSYLVANIA

— In addition to the announcement in our last number that the Hon. J. Hay Brown, Republican candidate for Supreme Court Judge in Pennsylvania, was a Lutheran, we add that the Hon. Wm. T. Creasy, Democratic candidate for State Treaturer, is an active member of our church at Catawissa.

— Fire completely destroyed the old and magnificent St. Peter's Lutheran Church at Barren Hill, Pa., on September 28, entailing a loss of $25,000.

— The Lutheran Augustus congregation in Trappe, Pa., celebrated its 150th anniversary on August 13. The church was built by Dr. Heinr. Melchior Muhlenberg, and here he sleeps.

— Zion Lutheran Church of Sunbury, Pa., celebrated the tenth anniversary of her pastor, Rev. J. H. Webber, D.D., on September 1.

— At a meeting of the Board of Directors of Susquehanna University held on August 8, Rev. C. W. Heisler, A.M., of Denver, Col., was unanimously elected president.

— The twenty-fifth anniversary of Rev. J. J. Welch's labors as pastor of Friedens charge, Somerset County, Pa., was fittingly celebrated on September 28.

— Zion German Lutheran Church of Ashland, Pa., Rev. G. W. Fritsch, pastor, was solemnly reconsecrated and set apart for divine services on Sunday, August 27.

(*Continued on page 31.*)

Stop-Overs at Philadelphia, Baltimore and Washington on Pennsylvania Railroad Through Tickets.

In addition to its excellent train service, the Pennsylvania Railroad offers the traveler between New York and Chicago, and New York and St. Louis, the privilege of a stop-over of ten days at Philadelphia, Baltimore and Washington. This stop-over is granted on all through first-class tickets reading via those cities. Persons desiring to stop-over must deposit their tickets with the station agent immediately on arrival.

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Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

E. F. Eilert, - - - - - - President, 578 W. 146th St., or P. O. Box 876, New York.

M. C. Olson, - - - - - - - General Sec'y, 262 Fifth Ave., Chicago, Ill.

Cornelius Eckhardt, - - - - - - Treasurer, No. 1306 V St., N. W., or P. O. Box 133. Washington, D. C.

C. G. Grauer, - - - - Ass't Gen'l Sec'y, Buffalo, N. Y.

George M. Jones, - - - - - Statistical Sec'y, 52 No. 4th St., Reading, Pa.

Rev. Chas. L. Fry, - - - - - Literary Sec'y, Lancaster, Pa.

Rev. Geo. H. Schnur, Jr., - - - Asst. Literary Sec'y, St. Paris, Ohio.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

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John F. Dinkey, - - - - - Rochester, N. Y.
Rev. S. G. Weiskotten, - - - - Brooklyn, N. Y
Rev. H. F. Scheele, - - - - - St. Joseph, Mo.
Charles Steele, - - - - - - Sunbury, Pa.
Rev. W. K. Frick, - - - - - - Milwaukee, Wis.
Leander Trautman, - - - - - Pittsburgh, Pa.
Rev. J. L. Murphy, - - - - Rock Island, Ill.
Rev. Luther M. Kuhns, - - - - - Omaha, Neb.
F. A. Hartranft, - - - - - Philadelphia, Pa.

All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

STATE LEAGUES

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Cor. Sec'y, Rev. M. J. Bieber, - - Binghamton.

Luther League of Pennsylvania.
Pres., W. C. Stoever, - - - - Philadelphia.
Cor. Sec'y, Horace W. Bikle, - - - Pittsburgh.

Luther League of Kansas.
Pres., Prof. C. F. Peterson, - - Lindsborg.
Sec'y, Miss Anna Lesher, - - - - - Abilene.

Luther League of New Jersey.
Pres., Frank Schneider, - - - - - Elizabeth.
Cor. Sec'y, Miss Hannah Deprez, - - Elizabeth.

Luther League of Illinois.
Pres., Prof C. O. Solberg, - - - - - Ottawa.
Sec'y, Miss Anna Geisenheiner, - - - - Dixon.

Luther League of Ohio.
Pres., Rev. A. E. Renn, - - - - - Urbana.
Sec'y, Rev. C. K. Hunton, 45 S. Grant Ave., Columbus.

Luther League of Wisconsin.
Pres., Rev. W. K. Frick, - - - - - Milwaukee.
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Pres., Prof. E. B. Setzler, - - - Mt. Pleasant.
Cor. Sec'y, Miss Lester Bloom, - - Charlotte.

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Pres. Rev. S. R. Elson, - - - - - Iowa City.
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Luther League of Nebraska.
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Luther League of So. Dakota.
Pres., Prof. C. P. Lommen, - - - Vermillion.
Cor. Sec'y, Albert Dahl, - - - - - Elk Point.

Luther League of Minnesota
Pres., Rev. N. J. Loehre, - - - Minneapolis.
Cor. Sec'y, George W. Merrill, - St. Paul.

District Leagues in States not Organized

Luther League of Central Connecticut.
Pres., Rev. Karl A. Martin - - - Branford
Cor. Sec'y, Miss Lydia Anderson, - New Haven.

Luther League of Newberry County, S. C.
Pres., R. C. Counts, - - - - - - Prosperity.
Sec'y, Grace Bedenbaugh, - - - - - Pomaria.

Luther League of the South Atlantic Coast Region.
Pres., Rev. R. C. Holland, D.D., - Charleston, S. C.
Cor. Sec'y, Julian Smith, - - Charleston, S. C.

Luther League of Red River Valley.
Pres., Prof., E. D. Busby, - - Moorehead, Minn.
Sec'y, Rev. L. S. Mavrick, - - Hatton, N. D.

—The schedule of Luther League Topics for 1900, as given in our last issue, has been printed in pamphlet form and can be had by devotional committees and others who are preparing programmes for the new year, by either applying to the Asst. Literary Secy., Rev. George H. Schnur, St. Paris, Ohio, or to the business manager of the Review, Mr. Cornelius Eckhardt, Box 133, Washington, D. C. They are furnished without charge.

NEW YORK STATE

Contributions Toward Liquidating Hymnal Committee Debt.

Previously acknowledged	$25.00
Young Men's Luth. Ass'n, Church of Reformation, Rochester	4.00
Young People's Society, Christ Church, Buffalo	4.00
St. James' Luther League, New York	5.00
Miss Sprissler, Buffalo	4.00
Luther League, Church of Atonement, Buffalo	5.00
Lutheran Workers, Church of the Reformation, Rochester	4.00
St. Mark's Luther League, New York City	4.00
Total	$55.00

Now that our Leagues have again resumed their active work their attention is called to the above fund, and it is hoped that those societies which have not contributed will do so at once. The collection was authorized by the last State Convention at Cobleskill under the following resolution:

"*Resolved*, That a committee, consisting of the chairman of the Hymnal Committee, the corresponding secretary, and the treasurer, be appointed to solicit subscriptions to liquidate the debt of the Hymnal Committee."

Pursuant to the above, officials of those Leagues that have not contributed are requested to bring this to the attention of their League or Society. The present indebtedness of the Committee is about $400. The total number of societies in the State League comes close to 100. In the discussion which was had over the best plan to raise this fund it was suggested that possibly each society would give their pro rata share of $4.00, or as near to it as they could afford. Many societies are also known to be able to make more than their pro rata contribution, and they are asked to give as much as possible, so as to offset those societies that cannot, at present, give the full amount.

Immediately after the Convention, Cor. Secy. Rev. M. J. Bieber sent appeals to all societies, and this notice is to again call your attention to it so that your society may take action.

Money orders or checks should be sent to the

undersigned at 131 Liberty street, New York City. GEO. D. BOSCHEN, President.

— President Boschen announces the following appointments of chairmen of the standing committees for the State League: Executive, Mr. Wm. L. Henrich, Buffalo; Extension, Rev. G. Albert Getty, Cobleskill; Credential, Mr. I. S. Runyon, New York City; Literature, Rev. Wm. J. Miller, Rochester.

New York City

— The Luther League of New York City held its first fall meeting at the Church of the Atonement, 140th street and Edgecombe avenue. It was decided to leave matter of Luther Day celebration to the Executive Committee with power. There were present at the meeting Rev. J. W. Smith of Mt. Vernon, J. F. W. Kitzmeyer and F. H. Knubel, who were called upon by President Wefer and spoke words of encouragement to the delegates present.

— Since the above meeting the Executive Committee have decided to celebrate Luther Day (November 10) in an appropriate manner, and have secured Association Hall, Twenty-third street and Fourth avenue, for that evening. The Hon. J. L. Zimmerman of Springfield, Ohio, an active Lutheran layman, has consented to be one of the speakers. A children's chorus and the Luther League Choral Union will add a suitable musical part to the programme.

Brooklyn

— On Monday evening, October 2, the Luther League of Brooklyn held a meeting in the new Christ English Lutheran Church, Rev. H. S. Knabenschuh, pastor, immediately after the services incident to the dedication of the church, which took place during that week. The president, Rev. A. Steimle, presided. It was decided to hold the annual Lutheran rally about November 10, 1899, further particulars of which will appear in the next number. Mr. Leo Erles of Emmanuel's, announces that he would receive subscriptions for the LUTHER LEAGUE REVIEW in Brooklyn, and that he would visit each society represented in the Central League in order to push sales of Luther League supplies. It is hoped that all earnest Lutherans will support him in his endeavors.

— The first anniversary of the Luther League of Calvary Church, Rev. H. E. Clare, pastor, was held on September 26. An interesting programme was executed.

Rhinebeck District

— The nineteenth convention of the Luther League of the counties of Columbia, Dutchess, Greene and Ulster will be held on Reformation Day, October 31, in St. Paul's Church, West Camp, Rev. A. S. Hain, pastor. Those desiring entertainment will please advise Miss May E. Beare, West Camp, N. Y.

Albany and Vicinity

— The Luther League of the Albany District will hold its seventeenth semi-annual convention in St. Paul's Church of St. Johnsville, Rev. W. F. Whitteker, pastor, on October 17. An interesting programme is being arranged for the occasion.

Buffalo

— The Walther League of the Missouri Church held its seventh convention July 22 in this city. There are 56 societies and 3000 members. Woman suffrage in the Church aroused unusual interest. The decision of this question is left to the faculty in St. Louis.

NEW JERSEY

— The annual convention of the Luther League of the State of New Jersey will be held in Epiphany Church, Camden, Rev. C. K. Binder, pastor, on November 7, at 1.45 p.m., and, judging from the enthusiasm that has already been displayed, the convention is sure to be a success. Some of the best known speakers of the League have promised to deliver addresses, among whom might be mentioned E. Aug. Miller, Esq., of Philadelphia. Delegates representing societies from Newark, New Germantown, Jersey City, Millville, Asbury Park, Atlantic City, Elizabeth and Camden are expected to be present. All Leagues and societies of the Lutheran Church of New Jersey are entitled to representation and are urged to send delegates.

— On October 6 the Luther League of Holy Trinity English Church of Elizabeth, Rev. F. C. Krapf, pastor, held its first anniversary. The speakers were E. F. Eilert, president of the Luther League of America; F. Schneider, president of the New Jersey State League, and Rev. J. F. W. Kitzmeyer of New York. Mr. J. A. Lauvrik, president of the League, presided.

PENNSYLVANIA

Philadelphia Central

— The Philadelphia Central Luther League held its autumn meeting on September 26 in the Lutheran Church of the Nativity. The religious exercises were conducted by the Rev. U. S. G. Bertolet, pastor of the church. Reports of the State Convention were made by the delegates. The president, Rev. George C. Loos, in his report, made a number of recommendations touching matters of administration, and stated that the organization was in a fairly prosperous condition. It was resolved to appoint a committee to represent the Philadelphia Central at the meeting of the New Jersey League's Convention, to be held in Camden, November 7. The League from the Salem church was granted admission, making the total number of branches in the organization 31. Rev. Mr. Loos was re-elected pres.; H. B. Keller, rec. secy.; Dr. Harpel, stat. secy., and Rev. E. R. Cassaday, treas.

— The Luther League of Bethlehem Church at their social meeting in July entertained the Leagues of St. Michael's, Germantown, and Christ's Church, Chestnut Hill. In August the Leagues of Trinity and the Church of the Advent were the visitors.

A. C. GRIMM,

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Bucks, Montgomery and Chester Counties

— The Luther League of Grace Church, Norristown, Pa., on September 13 greatly surprised and gave a royal welcome to their pastor, Rev. R. D. Roeder, who had just returned from a European trip. Addresses were made by Rev. J. H. Neiman on behalf of the congregation and League, and by the pastor, who briefly gave an interesting address on the various points and places visited by him, also comparing the Lutheran Church of Germany with the Church of America.

— A hearty welcome with an informal reception was given Rev. A. S. Fichthorn, pastor of Trinity Lutheran Church, Norristown, upon his return from a European tour, on September 11, by the Luther League and other societies connected with the congregation. He had a most delightful time abroad.

— St. John's Luther League of Centre Square, Rev. C. C. Snyder, pastor, celebrated its anniversary on the evening of September 19 with a very interesting literary programme, interspersed with music and an address by Frank L. Brown, president of the Central.

— On Sunday evening, September 17, the Luther League of St. John's Church, Richlandtown, celebrated its sixth anniversary. The music was mainly furnished by uniting the choirs of Trinity and St. John's, and was greatly appreciated by the large audience present. The address on "Duty" by Mr. Frank Brown of Norristown, the president of the B. M. C. Central League, was excellent.

Allentown District

— The Y. P. S. C. E. of St. Paul's Church, Easton, Pa., Rev. R. H. Fischer, pastor, recently contributed their annual $25 for the support of Rev. N. E. Yeiser; also $25 for a memorial pew in the Lutheran church in Oakland, Cal. The pew is in memory of J. A. Barclay, D.D., the first pastor of St. Paul's, under whom the church was erected.

— The Luther League of Trinity Church, Bangor, Pa., held its annual meeting October 2, at which the following officers were elected: Pres., John Stiles; vice-pres., Miss Emma S. Mann; rec. sec., Miss Anna M. Weaver; cor. sec., Miss Sarah Snyder; treas., Miss Ella Speer; librarian, Geo. Kressler; asst. librarian, Miss Alice Dorshimer; organist, Mrs. B. F. Miller; asst. organist, Mrs. E. H. Steinmetz. The League now has a membership of 124. It has been successful in securing Mr. E. K. Snell of Pottstown, who will give a series of six lectures on Egypt and the Holy Land. The first lecture is to be given October 26, 1899.

Lancaster Central

— The sixth fall convention of the Central Luther League of Lancaster County was held in Trinity Church, Lancaster, Rev. Charles L. Fry, pastor, on Tuesday, October 10. Among the speakers were Revs. Geo. H. Reen and Geo. C. Loos. Further particulars next month.

Catawissa Central

— The eleventh semi-annual convention of the Catawissa Central Luther League was held in the Lutheran church of Espy, Columbia County, Pa., on August 31 and September 1, 1899. Twenty-one local Leagues were represented by 65 delegates and 14 ministers. The convention was welcomed by James Miller, Jr., and responded to by President D. E. Hughes of Catawissa. After the organization was completed, the first topic for discussion was taken up, "The Proper Relation of the League to the Congregation," and was opened by G. H. Huppert of Shamokin, and C. S. Waltz of Catawissa, and further discussed by different members of the convention. In the evening the topic, "One League Year Remains in the Nineteenth Century: What Can and Will We Make of It?" was opened by Rev. Chauncy R. Botsford of Northumberland, and further discussed by different delegates of the convention. The Social Committee entertained the convention during the social hour with music and recitations most appropriate to the time and place. On Friday forencon it was unanimously decided to hold but one convention, and that to be during the last week of August. The convention unanimously accepted the invitation from Grace Luther League of Shamokin to hold the next annual convention in that city. The different local Leagues then reported on the condition and progress and prospects of their various societies. The topic was then taken up, "Have We a Place and a Work for our Young People's Society in Our Lutheran System?" It was opened by G. Arthur Fry of Montgomery, and carried on by other members of the convention.

Pittsburgh Central

— The Pittsburgh Central Luther League met September 7 in New Kensington, Rev. E. F. Dickey, pastor. The opening service was led by the pastor and Revs. H. S. Gilbert and T. S. Brown of Allegheny. Owing to sickness the president was absent, and Dr. R. E. McDaniel presided and introduced the speaker of the evening, Rev. Dr. Geisinger of Pittsburgh, who delivered a masterly address on "How the Bible Came to be Accepted as the Word of God." The

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audience was held in profound silence for nearly an hour. Adjourned to meet in quarterly session in the fall.

OHIO

— On August 13 the Luther League of the Joint Synod of Ohio, West, held its sixth annual convention in St. Paul's Church, Upper Sandusky, Rev. P. Langendorf, pastor. Rev. J. W. Kuntz of Bucyrus preached the German sermon and Rev. F. Kittel of Chatfield one in English. In the afternoon a business meeting was held in which it was decided to give $50 for beneficiary fund of Northern District, $25 for church building fund, and $10 toward paying for a new piano at Woodville.

— The Young People's Society of the Second Church, Dayton, Ohio, recently voted to give $15 to assist Rev. Will M. Beck in his African work. The Juniors of the same congregation recently raised $10 to be devoted to some benevolent cause yet to be decided upon.

— The Y. P. S. C. E. of St. Paul's Lutheran Church, Bucyrus, Ohio, Rev. J. H. Culler, D.D., pastor, recently sent $5 to Rev. N. E. Yeiser to aid his 70-fund. Besides this society this church has a Children's Mission Band and a Young People's Missionary Society. The offerings of these three organizations for benevolence for the synodical year just closed amount to $31.15.

INDIANA—KENTUCKY.

— The Endeavor Society of La Grange, Ind., Rev. C. E. Frontz, pastor, recently gave $10 toward the ice machine to go to India.

— The Christian Endeavor Society of the First Church, Louisville, Ky., Rev. S. S. Waltz, D.D., pastor, at a recent meeting volunteered to be one of seventy persons or societies who will give $15 annually for a term of ten years to send an additional missionary to aid the overworked force of the General Synod Lutheran Mission in Africa. The plan of 70 originated in a German missionary society, which appoints every seventieth one of their number to work in the foreign field. This Endeavor Society, which has done much good work, now enrolls itself in the band of the seventies to send the Gospel to the Dark Continent.

— The Men's Luther Union of the First Church, Louisville, Ky., recently voted unanimously to pay the interest due on the church debt, amounting to $105. The pastor, Rev. S. S. Waltz, says, "This was a manly, generous act, done out of loyalty to the church. When the same amount was due six months ago the ladies of the Pastor's Aid Society, with the spirit of devotion which has always characterized their work, volunteered to pay it. Thus God is putting it into the heart and purse of a willing people to meet these calls as they come to the church."

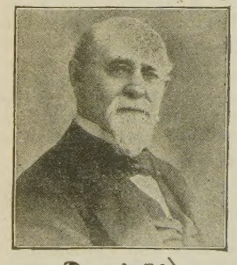
— Rev. A. J. Reichertz, pastor of Zion's Church, Mulberry, Ind., organized a Luther League on October 1 with 28 members.

— A Luther League has been organized by the young people of Trinity English Lutheran Church, Louisville, Ky., Rev. Elmer G. Howard, pastor, with a membership of 26. There is promise of a large increase in membership in the near future and splendid work by this organization. They will use the Luther League Topics and literature and will soon take up the reading course.

STARTLING DISCLOSURES

Bishop John H. Vincent, Chancellor of the Chautauqua System of Education, says: "*There never was a time in the history of the Republic when such a book was so much needed as now.*"

Dr. E. J. Wolf, Evangelical Lutheran Theological Seminary, Gettysburg, Pa., says: "*It is a stirring book that Dr. King gives us on the eve of the new century.*"



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The Political Revelations in this work will cause it to be widely read and quoted during the coming National Campaign.

IT TELLS—How the Republican National platform at St. Louis was **secretly changed on a telegram** from Archbishop Ireland *(giving copy of telegram).*

IT TELLS—How an organized Romanist Lobby is maintained at Washington to secure appropriations and to **influence legislation** *(giving their names and portraits).*

IT TELLS—How the **Knights of Columbus** are designed to be the forerunner of a distinctive Roman Catholic **political party** in America.

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IT TELLS—How the **ballot should be safeguarded** so as to protect our institutions.

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ILLINOIS

— The fifth annual convention of the Luther Young People's Association of Northern Illinois was held September 1 and 2 in the Lutheran church at Polo, Ill. Mrs. James Peltz, president of the Y. P. S. C. E. of Polo, cordially extended a welcome to all. The president, J. V. Cotta, Jr., introduced Rev. Willis S. Hinman, D.D., of Chicago, who presented the subject, "How the Bible Was Made." The address was instructive and uplifting. Before the benediction those in attendance were invited to the reception at the parsonage, given by the Y. P. S. C. E. of Polo, where old acquaintances were renewed and many new ones formed. On Saturday morning the devotional service was conducted by Frank Hughes of Dixon. After the reports from the various societies were presented, a very interesting discussion followed on the subject, "What Has Jesus Done for Me?" The session on Saturday afternoon was opened with a song service and prayer was offered by Rev. J. K. Reed of Oregon. The following officers were elected: Pres., Mrs. Sophia Andres, Dixon; first vice-pres., Miss Rachel Salstrom, Rockford; second vice-pres., Mr. Allan Hersch, Polo; third vice-pres., Miss Belle Unger, Mt. Carroll; sec., Miss Anna Werner, Sterling; treas., George B. Helman, Oregon. The invitation to hold the next convention at Dixon, Ill., was accepted. The address of the afternoon was delivered by Rev. G. W. Eichelberger of Princeton, on "The Conquering Spirit." On Saturday evening D. A. Bricker of Sterling, and Dr. Holmes Dysinger took part in the services. The speaker of the evening was Mr. C. O. Solberg, president of the State Luther League, of Ottawa, Ill. A meeting was also held on Sunday afternoon.

IOWA.

— The fifth annual convention of the Southern Minnesota and Northern Iowa Central Luther League was held at St. Ansgar, Iowa, August 30, 31 and September 1. An address, "The Mission of the Luther League," was delivered by Dr. Gerberding of Chicago. Other essays and addresses delivered were: "What Should Be the Attitude of a Young Lutheran Toward Members of Other Churches?" by Minnie Lien of Mason City; "Ought the Parochial Schools of Our Cities and Towns to be Maintained?" by L. F. Clausen, Austin; "The Deaconess Work in the Lutheran Church," by Caroline Thompson, St. Ansgar; "The Luther Leagues of the United States," by W. A. Bessesen, Albert Lea; "The Lutheran Church Music," by Rev. Jenssen, Austin; "United We Stand, Divided We Fall," by Rev. Johnson, Blooming Prairie. The officers elected for the year 1899-1900 are as follows: Pres., Rev. Siljan, Northwood, Iowa; gen. sec., Miss Minnie Lien, Mason City, Iowa; rec. sec., W. A. Bessesen, Albert Lea, Minn.; treas., L. F. Clausen, Austin, Minn. The next convention of the League will be held in 1900 at Blooming Prairie, Minn.

KANSAS

— The convention of the Luther League of Kansas will be held at Atchison, the sessions beginning Tuesday night, October 17, and continuing all day Wednesday. President Ort of Wittenberg College, is expected to make the principal address, and the young people promise him an audience which it will be worth a trip to Kansas to speak to. Kansas Synod will begin its meeting on Wednesday night, October 18, and with the Synod's presence and the students and faculty of Midland College and the members of St. Mark's Church, the sessions of the convention ought to be well attended.

— The Luther League of Christian Endeavorers of the First English Church of Oakland have assumed $150 of their church debt, and it is confidently expected that they will raise more than this amount.

— The Young People's Society of the German church at Sacramento, Rev. C. F. Oehler, have generously assisted the First Church of Oakland.

Church Papers and the Review

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CHURCH ITEMS (Continued).

— The trustees of Roanoke College have been informed that Samuel W. Marston of Boston, a friend of the college for many years, who died September 4, left by his will $2,000 to Roanoke. The bequest of $2,000 left to the college some years ago by Franklin Byerly, a member of the Lutheran Church of the Holy Communion in Philadelphia, has recently been paid. After paying commissions and other charges the college realizes $1,859.29 on this bequest.

— Rev. Henry W. Kuhns, one of the pioneers of the State and city, died at Omaha, Neb., on September 19. Death was due to heart failure. Mr. Kuhns was 70 years of age, a native of Pennsylvania. In 1859 he went to Omaha as a missionary of the Lutheran Church and has since resided there. He retired from active ministerial work a few years ago. He leaves two sons, one, the Rev. L. M. Kuhns, an associate editor of the REVIEW.

— The corner-stone of Grace Evangelical Lutheran Church in Lincoln, Neb., was laid on Sunday, September 17. The address was delivered by Rev. H. L. Yarger; the prayer offered by Rev. R. White, secretary of synod, and the liturgical services conducted by the pastor, Rev. L. P. Ludden, president of synod.

— Rev. H. F. Scheele has resigned as pastor of St. Joseph, Mo. His resignation takes effect at once, and he will devote some time to rest and travel.

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